

THE A. M. E. ZION QUARTERLY REVIEW



LOMAX-HANNON COLLEGE, GREENVILLE, ALABAMA



"WE MUST BUILD UP OR CLOSE UP"

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

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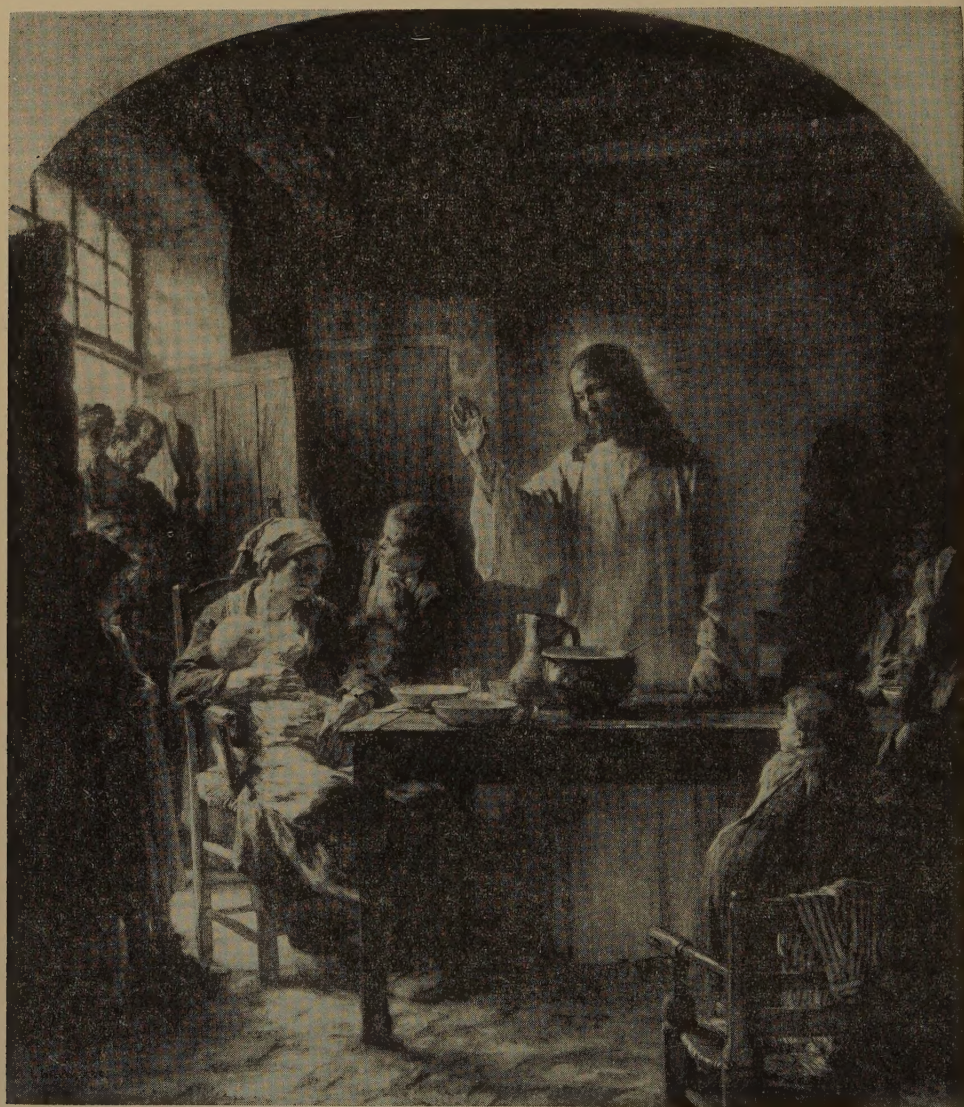
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A. M. E. Zion Quarterly Review



CHRIST AMONG THE LOWLY

Leon Augustin L' Hermitte. French (1844-1925)

Original painting in the Metropolitan Museum, New York City

An interpretation by Florence Turverey Reeves

Because the artist, son of a French peasant, worked in the fields many years before he became an artist, he understood the common people. He had the gift and the insight to make us see and understand them too. Even when he was a successful Parisian artist, he still loved the country folk best, painting many of his pictures in his native village and making most of them of peasant scenes and incidents. This picture is a very large canvass and was painted in 1905.

The artist has spiritualized an idea but he has portrayed what might have been an actual experience. The Christ of Mary and Martha, of the marriage feast of Cana, of little children gathered anywhere is the Christ who could have come into a home like this. Everything is so simple, the house so poor, the meal so frugal that it may be hard for twentieth century Americans to understand completely, yet Jesus would naturally fit into a home like this.

As usual He dominates the scene—He and the Mother and her child. All His attention is focused upon her and the artist has given her figure greater light than that even of the Master Himself. In a humble wooden chair she sits clad in Madonna blue, her baby nestled against her breast. Jesus, in a standing position, looks down upon her and raises His hand for benediction.

The simple table in the foreground of the picture suggests the meal—the breaking of bread—the presence of God's gifts shared in spite of manifest scarcity. There is little to eat, there are many to feed, for the household includes all those from infants to grandparents. All are bound together with reverence and restraint by the presence of the guest who blesses poverty of substance with richness of spirit.

Each figure plays its part and adds depth to the scene. The eagerness and curiosity of the very smallest; the grace and unobtrusiveness of the two girls in the opposite corner of the room; the lad who eagerly opens the door for his father; the quiet, patient, prayerful demeanor of the grandfather and grandmother; each in characteristic pose. These all bespeak the quiet, loving, welcome presence of the Peasant Friend.

All the light of the halo which Jesus has been given and the long full white robe are no barriers here nor reason for surprise or withdrawal. He, Lord of All, is immediately one with the family and brings a glow and a peace that pervades the whole room. Among the lowly, He is lowly too, and there shines among them a radiance they have never known before.

AN EVALUATION OF BUDDHA

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Jean Jacques Rousseau, viewing the Europe of his day, held little political hope for the continent. But of the tiny island of Corsica he wrote: "I have a feeling that some day that little island will astonish Europe."¹ His prediction soon bore fruitage. Early in August, 1769, Napoleon was born, the product of his country. So, too, Buddha was a single, small, island of religious idealism originally, but since his time his influence has been felt throughout the world.

Buddha was both the resultant of the preceding religious and social background in India, and also an originator. Buddha appeared in India's history just following that long, arduous struggle which took place from the Vedic Literature to the Upanishads, when religion was stretched from personalistic polytheism to abstract, impersonal monism. In the Upanishads, Brahma had become so inaccessible to the commonality that it was an easy step to the denial of the existence of any such Being. The Brahmins of Hinduism exalted ritual and sacrifice to a point superseding the deities. It was natural to revolt against such jejune religiosity. The Upanishadic philosophers had so denied the possibility of real and practical morality, that it is not strange that Buddha placed morality in a central place in his thought. The previous Hinduism was so multifarious in its expression that it is partly forgivable for Buddha also to be inconsistent in his doctrines. Buddha was, to a marked degree, the child of the past Hinduism of India.

Buddha, also, was influenced rather strongly by his family life in his palace. His teaching of the suppression of all desire is quite natural. It was a negative reaction to the situation supplied by his father. Response to environment may be of two types: positive and negative. Buddha rejected his privileges and former mode of living as being unsatisfactory.² Buddha was the product of his home situation.

Many alert scholars of Buddhism criticize Buddha for his failure to develop a noble social program. In our own time, when so many of our gravest problems are of a social nature, this defect seems to be almost sufficient for a condemnation of his whole religious system. But, again, we must evaluate Buddha largely in terms of his own period. The late Professor Hermann

1. Jean Jacques Rousseau, *SOCIAL CONTRACT*, Book 11, Chapter 10, last paragraph.

2. See Chapter 1, in *IN THE SPIRIT OF WILLIAM JAMES*, by R. B. Perry, Yale University Press, 1938, for the opposite negative reactions of William James and Josiah Royce to their social milieu.

Oldenberg has a contribution to make on this point. "We can understand how in our times Buddha should have had the role assigned to him of a social reformer who broke oppressive chains of caste and won a place for the poor and humble in the spiritual kingdom which he founded. But if any one would really sketch the work of Buddha, he must, for truth's sake, distinctly deny that the glory of any such deed, under whatever form it may be conceived, really belongs to him. If we permit ourselves to speak of the democratic element in Buddhism, we must at any rate keep the full prominence of this fact before our eyes: that the idea of reforming the life of the state, in any direction whatsoever was absolutely foreign to the circles in which Buddhism arose." ³ The democratic leaven of the life of Buddha which introduced a non-social, spiritual definition of the "elect," is commendable, although it is not possible to count it as a consciously original aspect of his religious thought. Also, since his was the first missionary and international religion, it might also have been hoped that Buddha would have perceived what others before him (and after) had failed to see, namely, that society as well as the individual stands in need of salvation.

It may be lamented, too, that Buddha was so intensely influenced in the creation of his "awakened" outlook on life by his palace experiences, and allowed so little of his later and more positive experiences to enter his religious view of life. Perhaps it was the drag of these former experiences upon his thought and action that impaired him from making a new and positive contribution to the development of India's conception of Divine Being.

Whatever the defects or shortcomings of Buddha, we must not be blind to his original contributions, and of his worth for our own time. T. W. Rhys Davids voices no new view when he protests against the prevalent misconception "that Gautama was an enemy to Hinduism, and that his chief claim on the gratitude of his countrymen lies in having destroyed a system of iniquity and oppression and fraud. This is not the case. Gautama was born, and brought up, and lived, and died a Hindu." ⁴ In one sense, it was not necessary for Buddhism to break away, as it did, from Hinduism, for Hinduism was flexible enough to retain even the teachings of Buddha.

There are several original features of the teachings and character of Buddha which command our worthful appreciation. Buddha taught all men a valuable truth in the control of desire. Buddha taught that human misery was rooted in selfishness. It is true that unsatisfied desires are one significant cause of inner insecurity and division, and that one may lessen the tensions which originate from this source by conscious, continual suppression of desire. Moreover, the present chaotic, belligerent, destructive conflict of world forces may be traced, in part, to desire or selfishness.

3. H. Oldenberg, *BUDDHA: SEIN LEBEN, SEINE LEHRE, GEMEINDE*, Berlin, edition of 1881, pp. 155-156.

4. T. W. Rhys Davids *BUDDHISM*, a sketch of the Life and Teachings of Gautama, the Buddha, p. 83.

There is a difficulty, however, in regard to Buddha's treatment of desire which might be overcome by Christian teaching. To Buddha, the method of meeting desire is suppression; to Jesus, desire was not always unwanted. A man must desire to be morally perfect, even as God in heaven is morally perfect.⁵ In Matthew 5: 6, Jesus commands his followers to hunger and thirst for righteousness. Goodness is not optional; one must long for it with all the power of the heart. True it is, the Buddha and Jesus placed the cause of man's difficulties in his inner self. There is no outward circumstance that is able to alter inner poise and well-being, if the right outlook is followed. The way of Buddha is, from one point of view, more difficult, more demanding, for it is not easy to suppress all desire, all ego. But, on the other hand, even Jesus possessed his cross,⁶ and called upon his loyal disciples to walk his way.⁷ In fact, the person who is not a cross-bearer, according to two Gospels, is not a true disciple.⁸ But, certainly, we can commend the effortful strivings of Buddha toward the control and regulation of all desire.

Then, too Buddha struck upon a psychologically helpful technique of gaining inner security in his practice of asceticism. Buddha realized that his inner poise was more worthwhile than the pleasures of the palace. There was such an element of truth in contemplation and abnegation that was of sufficient value for a prince to quit his luxuries. The problem of choosing between the reflective and active ways of life is not new. Perhaps life is run on some principle of "alternation" between the two, as Professor Hocking suggests.⁹ Perhaps the principle of "interpenetration" is required.¹⁰ But, always the reflective, quietistic, contemplative aspect of life will be needed to make character whole. Buddha has taken his place with those individuals of history who feel the need for some escape from social pressure. Asceticism is an element in the need of the West.

Jesus also felt the need for periods of reflection and regeneration.¹¹ It was his custom to leave his disciples behind and go up into the mountains in order that he might gain more secret access to the Father-God.¹² We find in the New Testament that Jesus favored a type of asceticism which was constructive and not isolating and which was to a large extent social. His drawing away from the crowds, or even from intimate friends, was for the purpose of tapping hidden resources of power in praying to the Father-God that he might do his Father's will more effectively. Buddha was not so socially minded in his asceticism, but rather went apart from society that he might escape the lures and pains of society and to rehabilitate his inner life.

5. Matthew 5: 48.

6. Matthew 27: 32.

7. Matthew 16: 24.

8. Matthew 10: 38, Luke 14: 27.

9. W. E. Hocking, *THE MEANING OF GOD IN HUMAN EXPERIENCE*, Chapter 28.

10. E. W. Layman, *THE MEANING OF TRUTH OF RELIGION*, pp. 94-98.

11. Luke 8: 29.

12. Matthew 17: 2, Mark 9: 2.

"Early Buddhism is really a system of ethical culture; and the conception entertained by its founder is strictly humanitarian, though he possesses manifold powers which Western thought regards as far beyond our human range." ¹³ Although Buddha denied the existence of any Supreme Being, and discredited the popular religion of the sixth century before Christ in India, nevertheless, he placed emphasis upon ethical living. This ethical living was almost entirely made up of personal injunctions and almost entirely devoid of social regulations. The Dhammapada embodies the most compressed, didactic account of his teachings. It was this element of early Buddhism which probably drew the attention of its later adherents. We can commend Buddha for his special stress upon morality, although it must be said that Jesus analyzed the problem of doing good in a more realistic way. Buddha asked men to do right for right's sake. His message might be paraphrased: "Blessed are the pure in heart, for they are pure." Yet, where Buddha was weak in his ethical theory (he could not discover any assisting forces which might make moral living possible), Jesus was strong (he linked men with a cooperative Father-God of infinite goodness and concern.) Buddha was one of two religious reformers (Mahavira being the other) who sought to reform contemporary Hinduism of its unethical characteristics.

Finally, we must reverently and appreciatively consider Buddha as a practical example, for in him we find a man who outlived his creed. It is usual for a man to possess more idealism than he can practice. Most individuals wish for better results than their feeble efforts can incarnate. Buddha is one who has lived more nobly than what he professed. This cannot be said about the founder of any other religion. Jesus, it is assumed lived up to that which he preached. ¹⁴ But it will be to the continual praise of Buddha that his personality was able to attract people even when his teachings failed. Perhaps no small part of his early success in winning converts can be traced to the excellence of his moral character.

13. J. E. Carpenter, *THE PLACE OF CHRISTIANITY AMONG THE RELIGIONS OF THE WORLD*, pp. 49-50.

14. Hebrews 5: 9.

During these past two months of activity in the Sixth Episcopal District it has been the Editor's pleasure to worship with Mt. Zion and Old Ship Churches in Montgomery, Jericho Church just outside the city and St. Luke in Birmingham. It was our privilege to speak at Mt. Zion (Reverend Bennett), Old Ship (Reverend Marshall) and St. Luke (Reverend E. S. Hardge). These ministers are doing yeoman service in the Master's Vineyard for Zion. It is hoped that more can be said of these visits in another issue.

NICHODEMUS AND THE NEW BIRTH

John 3: 1-15

by

J. Van Catledge

Editor of Church School Literature A. M. E. Zion Church

There are two themes which run through the Gospel of John: "the Word of God and Life Eternal." To get an idea of what the writer is attempting to say in the passage under consideration, we must have an appreciation of its relationship to these two concepts or ideas. We may validly assume that the new-birth is in some way connected with the both of them. In the light of his assumption, the first part of this paper will be an attempt to solve the problem of the two themes as far as related passages throw light upon them. Then we shall attempt to interpret the passage in the light of the results.

"In the beginning was the Word, and the Word was with God, and the Word was of Divine Nature. All things were made by Him In Him was Life, and the Life was the Light of men." John 1: 1-4.

I

"Word" and "Logos" were used synonymously by the Greeks. Logos means "word" and "reason". E. F. Scott says that the Logos or Reason took the place of God in the teachings of the Stoics. Creation was the product of, and was sustained by the principle of Reason. The good "Life" was the result of following Reason. Philo, an Alexandrian Jew, attempted to effect a synthesis between Philosophy and Judaism, and at the same time remain loyal to the latter. In his thinking, Logos became the chief of God's intermediaries. The loftiness of God made necessary an array of subordinate beings through whom He kept in contact with the world. The Logos was the Sovereign Word or the Divine Principle projected from God, which created and sustains the universe.

Nowhere does the Evangelist use the term Logos in the sense described. This fact leads Wescott to say "that there is no connection between the Logos of John and that of Philo and the Greeks. He suggests a Palestinian term "memra" as the source. Although existing from the beginning the Logos was not absorbed in God, but stands over against Him as a distinct person." To the writer he was not a Principle of Reason, but a person with an "expressed nearness and combined with the sense of movement toward God, and thus indicates an active relationship." Such a fellowship implies separate personalities.

The creative activity of the Logos is not unique to the Gospel, as we have seen; but there is a uniqueness arising from the writers concept of the Word as personality. There is no indication that the use of the term was not under-

stood. The absence of an explanation would lead us to conclude that it was in current usage.

The historical Jesus is explained by the Evangelist from the point of view with which he opens the prologue. As the Logos, Christ came from and shared in the nature of God, thus possessed the true Life which exists only in God. Men are flesh and are barred from it. But the Word, possessed of the Life of God, can impart it to those who become one with him, as he is one with the Father. "I came that they might have life, and have it more abundantly." (John 10: 10.)

Jesus is "the Word of God, and is also the Life of men and of all things." And "when Life is recognized and accepted it is Light (moral illumination), for Light is the manifestation of Life." It is on this thesis that the writer proceeds.

The Evangelist ceased to apply the term Logos to Jesus of history, but by unmistakable inference the Word made flesh is the subject of the whole Gospel of John. Whether in or out of the flesh, "the Word of God is and remains the Life and Light, and the Glory of God." And from his declarations or affirmations, the writer would have the readers to know and believe that Jesus was conscious of his uniqueness. "Whosoever drinketh of the water I shall give him shall never thirst." John 4: 14. A more positive assertion is "I am the bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John 1: 35. Thus, Jesus is the substance to satisfy the hunger and thirst of the spirit. And again, "I am the Light of the world: he that followeth me shall have the Light of lights. John 8: 12.

These passages, and the narratives from which they come, indicate the persistence of the idea of Jesus as the "Word of God" in the mind of the Evangelist. To the Samaritan woman Jesus offers something more than "water that at best springs from the earth and returns to the earth, but the Spirit which is the secret of Eternal Life." There are spiritual needs crying out for satisfaction; man hungers and thirsts for righteousness. Those who *come* to Jesus through faith will find satisfaction for such needs. By faith man partakes of the spiritual nature incarnate in Jesus, the Life which gives Life to the believer. And that Life brings with it Light or insight into moral reality, to save men from blundering into false judgment.

The Evangelist would have us realize also that Life the Light, inherent in the nature of the Word, are not indigenous to the world. No system of thought or philosophy, not even the Mystery religions from which he borrows various terminologies, are capable of imparting the Life and the Light of life. Their impotence stems from the fact that they spring from impotent sources. The needs of man cry out for something higher than that born "of blood," or "of the will of the flesh," or "of the will of man." Because "the flesh

profiteth nothing." John 6: 63. The writer would say that man must have the Word-Life. It is an emanation of Jesus, the sharing of his own life-giving power, a power that is not inherent in the principle of human nature. For "he that is of the earth is of the earth, and of the earth he speaketh." John 3. 31. So any salvation scheme springing from man is doomed to failure.

But Jesus is the incarnate Word of God, therefore, he is the power unto salvation to them that accept him. He is sufficient because he originated in the spiritual realm. "He is the God only begotten" or "unfolded"; the interpretation or exegesis of God. This concept pervades the whole of the Gospel, and bursts forth upon every occasion that the writer deems appropriate. At Jordan he makes John to assert the unique origin of Jesus. In John 3: 16 the Divine purpose behind the unfolding is stated. John 3: 31-36 is more to the heart of the matter. Jesus is from heaven, and is thus above anything on earth. Acceptance of him is acceptance of the reality of God. The celestial origin of the Word is more positively stated: "For I am come down from heaven," "for the bread of God is that which cometh down from heaven." John 3: 38 and 33.

On the basis of the celestial origin of the Word, the writer explains the Jesus that he presents. He is not subject to the normal influences that move men. He is the expressed will of God toward the world. "The Son can do nothing of himself, but what he seeth the Father doing." John 5: 19. "The Father hath Life in Himself, even so he gave to the Son to have Life in Himself. The Father hath given me to accomplish the very work that I do . . and they bear witness of me, that the Father hath sent me." John 5: 36. "My Father hath given you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth Life to the world. John 6: 32-33. But on another occasion "I am come down out of heaven, etc." John 6: 38. So "that everyone that believeth on the Son should have Eternal Life." John 6: 40. And "this is not the bread the fathers ate, and died, He that eateth this bread shall live forever." John 6: 58. In the light of these statements, the life, teachings, miracles, and death of Jesus are divinely significant. Everything was moved by purposes born in heaven, and is a mode of the expression of the "Word of God" toward men.

The supreme purpose is to make available the real Life to all men. God communicates this gift through Christ. The Life of God is present in him. It is different from mere physical life; it is real and eternal. The Evangelist's treatment of the nature of Eternal life is almost peculiar to him. The nearest thing to it is the "Kingdom of God" in the Synoptic Gospels. But the Synoptic writers could not divorce their new insight from Jewish hopes embodied in the doctrine of the resurrection. This is true of most of the New Testament; the gift of Eternal Life is reserved for some future day. Jesus will return as he went; the dead will rise, and the living will be changed. The Evangelist's point of view is different. Eternal life and the judgment are now. A num-

ber of generations had died since Jesus, and he had failed to return to bring the expected gift. Adopting the terminology of the Mystery religions, the writer says "through Christ's Life" "Life is bestowed here and now, it becomes a present possession. It is not the result of the operations, or the magical rites of a Mystery cult; but the origin of Eternal Life is in the higher 'eternal' world."

"And to possess this Life men must become one with Christ and absorb his divine substance into their own nature. Through faith, that is acceptance and trust, man receives from Jesus insight into the secret of his moral and spiritual personality."

II

In the foregoing section we have dwelt at length on background or context material. Its significance will be seen as we attempt an interpretation of the Nicodemus narrative. This is especially true when we consider the account as an integral link in a long line of similar episodes, which were used by the Evangelist to emphasize his peculiar interpretation of the Person of Christ. If the prologue is the overture, then each succeeding scene must fit harmoniously into the whole, until it reaches the climax and triumphs in the finale. The background material with which we have dealt is confined to the first part of the Gospel, but in light of the fact that these ideas are the same throughout, we have thought this sufficient.

Is the narrative as reported historically authentic? The Evangelist does not include the presence of any witnesses. The question can be disposed of in two ways: Jesus could have conducted the interview and told the disciples about it, or it is one of those traditions that arose during the early days of the Church. If the latter, like many others, we have slight chance of knowing its origin. The important thing is that it had a message for those to whom it was written. Upon this hypothesis we can proceed with the interpretation.

"The purpose in this narrative is not so much to report a historical conversation as to illustrate the Pauline truth, that the Adamic man rejects the Spirit of God until he has been clothed with a spiritual nature." The process by which this change takes place is called the new-birth. This is the Evangelist's specific message.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews." The writer points out his relationship to the official opposition. Perhaps, he was a member of the Sanhedrin Court. If so, he was identified with the ever increasing opposition to the movement springing up around Jesus. The peculiar thing is that Nicodemus seems to have been unknown to the Synoptic writers. In character, Luke gives us his counter-part in the Rich Young Ruler, who came to the Master seeking to learn what he should do to receive Eternal Life. The Talmud mentions a follower of Jesus by the

name of Nicodemus who lived at the time of the destruction of Jerusalem. Nicodemus is mentioned in two other places in this Gospel.

The person mentioned in the Talmud is probably the historic original of this story. The Evangelist has lifted him up to a position of sublime symbolism. That the story was one of the accepted traditions of the Church may be concluded from the writer's use of it. Whether it was known or accepted beyond the environs of Ephesus, we cannot know. The Evangelist used him as a symbol, to represent the class to which he belonged. Lapidé says that the Greek meaning of the word Nicodemus is "victory of the people." The text says "a ruler of the Jews." The coincident appearance here would seem to be more than an accident, especially in light of the writer's constant employment of symbols throughout this Gospel.

Nicodemus, then, becomes a symbol, and is used by the writer to represent the superficial faith of the Pharisees, as in the case of the Rich Young Ruler by the Synoptic writers. This is evident from the following inconsistency; "for no man can do these miracles." The Evangelist presumes that Nicodemus had ample time to see many signs, and was thereby impressed. It is hardly possible that such occasions had been sufficient for such a reaction. But suppose Nicodemus had been impressed, his suggested origin of the power of Jesus does not represent the thinking of any one of his class at that time. The Pharisees later sought to discredit the works of Jesus by attributing his power to the chief of demons. But here he is a teacher come from God, and whom God is with. This is probably a concept of Jesus that arose only after his death, and the writer's peculiar interpretation, is characteristic of the last quarter of the first century and the beginning of the second century.

It seems that the Evangelist's purpose in using this conciliatory approach is to have Nicodemus appear to challenge Jesus to make known more fully his unique teachings, to reveal his purposes and plans. It would seem also that with such a conviction about Jesus, the purpose of the visit as indicated in the development of the narrative, was useless. It should have led to a natural acceptance of Jesus, and not to the satisfaction of mental curiosity. It does not even serve well as the logical antecedent for what is to follow.

In the opening words of Nicodemus, the Evangelist states a clearly developed doctrine of the Church. He then goes on to developed doctrine of the Church: the process by, or through which the very state of being indicated in those words can be attached. Jesus' answer is not the answer to a question, but the explanation of a complementary teaching in relation to the statement made by Nicodemus.

"No one can see God's Realm unless he is born from above" is the central thought of the story. There are two possible situations that the writer was facing. There may have been a large element in Ephesus whose faith in Jesus was based on the traditions that portrayed him to be a great worker of miracles.

On the other hand, the Evangelist may have been trying to correct errors arising from the faith and practices of the Mystery Religions in which the magical element was strong. In either case, it is clear that his aim was the development of an ethical and spiritual religion.

There are two terms used in this narrative which appear strange, because they were not commonly used by the writer. "Realm of God" is a Synoptic usage and employed by the Evangelist synonymously with "Eternal Life." It appears in this gospel only three times. When it is used in the Synoptic Gospels the ethical is emphasized. "Eternal Life" is used by the writer with a mystical connotation. In the three instances in this Gospel both elements are combined.

"New-birth" reflects the influence of the language of the Mystery Religions of the Ephesian environs. The idea itself is to be found in both the Old Testament and the Pagan religions. If the writer was facing difficulties arising from the faith and practices of the Mystery Religions, then the source of the term is clear. "Born from above" is used in contrast with, and in opposition to the supposed new-birth through which the physical body was immortalized by the magical power of properly executed Mystery rites. In the mind of the writer New Life must arise from a source higher than man.

"How can a man be born when he is old?" From this question the Evangelist is able to develop his thesis. But the rejoinder is typical of those reported by men in the Synoptic Gospels. Evidently, the writer knew of the story which ends with the statement, "Except ye become as a little child" (in spirit) . . . "ye can not enter into the Kingdom of God." The same implication is contained in "Go and sell what thou hast . . . and come and follow me," and "It is as difficult for a camel to go through the needle's eye as it is for a rich man to enter into the Kingdom of Heaven." The writer is warming up to a climax; that efficient Life and Truth is from above.

"Except one is born of the water and the Spirit." "Jesus is not speaking of physical birth, but of an ethical and spiritual rebirth." The reference to water presents a difficulty. We cannot bring ourselves to think that Jesus meant that the Spirit needs the assistance of a material element, in view of his claim that all is from above. There may be two reasons for its use. The Pharisees had rejected John's baptism as a symbol of the fulfillment of righteousness. So he is emphasizing its place in the new economy. On the other hand, the church had by now adopted baptism by water as an essential initiatory rite. The writer's passing reference to its connection with the birth of the Spirit shows that he had no desire to make light of an accepted practice. But the fact that he drops the word out as he goes on shows that he was staking all on the conviction that spiritual rebirth is the important thing. Baptism by water is of the earth, earthy, and is useless without the dynamic impact of the Divine Life.

And he goes on, "That which is born of the flesh is flesh; and that which

is born of the spirit is spirit". This is an echo of the writings of Paul, in which he teaches the necessity for the reign of spiritual principles over against the reign of the principles inherent in human nature. But if man desires to experience the Life there must first be a metaphysical transmutation of his nature. Paul would say that the principle of the spirit must supercede the principle of the flesh, and this is attained by rendering oneself receptive to the impact of the Divine Life of Christ. What the writer has done is to eliminate the possibility of believing that one can obtain Eternal Life through belief in miracles, or through the magical power supposedly inherent in initiatory rites. In a large city like Ephesus, there would have been many whose religion was grounded on faith in the supernatural deeds of Christ, or in the fact that they have passed through water baptism, like the disciples of John the Baptist.

"Marvel not" (do not be puzzled). The Evangelist sensed the strangeness of his teachings, as it must have appeared to Nicodemus. But we would cease to wonder could we but understand that it is as impossible to explore the ways of the spirit as it is to trace the footsteps of the wind. Man might become proficient in the performance of the Mysteries, but the operation of the regenerating principle is not bound by known laws and rules. Therefore, it comes and goes, we know not whence; but it is revealed in its effect on the life of man, and witnessed by experience.

The remainder of the passage seems to be reflections by the writer. It is difficult to get at what he is trying to say. It is evident, however, that he is speaking as a witness to a personal experience. The new-birth by a heavenly influence in his interpretation of a mystical process through which he has passed. Out of this experience has come the conviction that the influence that had entered into his life could have originated only in heaven. As it was, Jesus was the personal agent—the Logos—the Word of God become flesh—the Incarnation of Life.

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TECHNIQUES OF EVANGELISM

By J. Dallas Jenkins, Minister

Avery Memorial A. M. E. Zion Church, Pittsburgh, Pennsylvania

INSTALLMENT II—THE PASTOR AND HIS WORK

It has already been intimated in the first chapter that the minister, if he is to have a worthy ministry, must work. The Kingdom of Christ must lay so heavily upon his heart that his life becomes a life nailed to the cross of sacrifice and hard pastoral labor. Indeed the effective pastor, the one who will receive honor from his congregation, will be the one who is the hardest working man in his parish. The results of his ministry may well be measured in the hours he is willing to spend in study, in visitation, in counselling, in program-planning and in the prayer-life. As well he will find that his moral safety is in losing himself in the difficult and challenging tasks which confront him every day. There is no vacation for the man who has a passion for souls, for his every rest period and retreat will be, in itself, a time of deeper consecration and more serious contemplation of the work he has set himself unto. When the people of Bordeaux invited Montaigne to be Mayor of the city he replied that he would be willing to take the town's business upon his hands but not "in his heart and liver." The pastor who is to have results must take the work of evangelism "on his heart and liver" with the realization that except "the Lord build the house they labor in vain who build it."

The work of the parish is of prime importance. In this we include the visitation of the sick, errands of love, community representation, consoling the bereaved, caring for the dying and feeding the hungry. I have placed this first on the list because the Master said: "I came not to be ministered unto but to minister." The great danger of today is that our pastors have been so busy trying to develop themselves into great pulpiteers or civic leaders or politicians, or financiers that they seem to have forgotten the principal reason for their office. This reason is unequivocally set forth in Holy Scripture, viz. "... he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

In the term "visiting the sick" we include, of course, the aged and infirm, the crippled and hospitalized. Herein lies one of the greatest opportunities of the Christian ministry to tell the story of the Gospel in terms of sacrificial discipleship. I shall not attempt to discuss the mental reactions of the sick and their susceptibilities to suggestive influences as that is a field for wiser men than myself in the fields of psychiatry and metaphysics. However it is common knowledge that in moments of depression the opportunity to reach the attention of an individual, and to stamp upon his soul an impression that will last, is far greater than in seasons of physical well-being and mental prosperity.

Indeed this seems to be the fertile soil into which the seeds of Communism have been planted so efficiently, and the area into which the cultists and religious quacks have operated with such effective resoluteness. We must counterbalance this influence with a positive ministry to the sick.

How to visit the sick seems to be the great problem of the youthful minister particularly and of a great host of ministers generally. In this work there can be no hard or binding rules, and I shall not be so presumptuous as some of my contemporaries who have gone so far as to attempt to describe in detail every movement and word of the novice in this phase of his pastoral work. Each case will be found to be different, demanding a different approach. The personalities of the sick are just as diverse in illness as they are in health. The surroundings in the home, or in the institution, are just as many-sided. The same can be said for the families and friends and the attendants who wait around the bedside. Thus, it can be easily seen that the pastor will have to rely upon his own tactfulness, primarily, and draw upon his own resources if he is to make his visit have a lasting effect. One thing he will always remember—that he is to bring cheer not only to the sick or shut-in, but that he is witnessing for Christ to all who observe his ministration during the performance of this task.

Some few suggestions might prove valuable in this difficult and sacrificial work. I will list what I call my “ten commandments” for sick visits.

1. NEVER BE GRAVE when entering the sick room. Always carry a compassionate and confident smile no matter how serious the illness may be.

2. NEVER BE LIGHT-HEARTED. The happy medium between gravity and light-heartedness must be your personality goal. Jokes, jesting and hilarious behaviour have no part in the Christian Pastor's Sick Visit.

3. BE IMMACULATELY CLEAN. Cleanliness promotes a healthful attitude and gains respect. Watch out for your breath!

4. DON'T TALK TOO MUCH. Many a visit has been ruined by over-conversation. Many a patient has been overtaxed and caused to relapse because of this error.

5. DON'T BRING BAD NEWS. Discussions of others' illness or death or misfortune should be meticulously avoided.

6. DON'T SMOKE. If you are one of those unfortunate ministers whose habit is the use of tobacco, abstain from its use while engaged in the sick visit.

7. DON'T STAY TOO LONG. Sick visits are a part of your work. Be workmanlike in the time element. The care of the sick, moreover, is often a delicate and personal matter. Give the attendants an opportunity to care for them.

8. DON'T GIVE MEDICAL ADVICE. Your job is that of a spiritual counsellor, not a medical practitioner. Stay in your own field!

9. DON'T EAT. If you are doing your job as a pastor you will have food at home. There are some rare cases, however, where pastors have been asked to stay at the bedside through the day; others, in rural areas particularly where the distance is great and where travel facilities may occupy the pastor the greater part of the day in order to visit. In such, or similar cases the pastor may feel free to eat IF INVITED TO DO SO.

10. LEAVE THE ATTENTION OF THE HOUSEHOLD ON JESUS. Every visit may not require prayer or scripture reading, but in some manner the pastor must let them know that their "hope is in the Lord."

While the above cannot possibly cover the wide ramifications of the sick visit they have proven quite effective for the Pastor-Author, and, I am confident, will be a sound guide for your conduct in this regard.

We have stated that "errands of love" must be included in the work of the pastor. By this we do not mean that the pastor is to become the congregation's errand boy, no more than we mean that he is to take life on its leeward side or develop a degeneration of the *cor pastoris*. It is so easy to recline with your book in some enchanted land when you should be beating the hot pavements in some errand of love for your people. One of the surest ways to come to dishonor among a people is to refuse to undertake some small chore that will bring radiance into one of your member's homes. The pastor who cannot take a member to town in his car when he is going that way, who cannot stop off and pay a bill for a parishioner (with funds of course provided by the member), who cannot make an appeal to a creditor when the member is in dire circumstances, who cannot leave a package off at a neighbor's house he is passing—the minister who cannot run an errand of love when it does not require neglect of more important duties, cannot expect a pentecostal spirit ever to permeate his church.

Too frequently the pastor uses the cloak of his office for his own self-glory. It is difficult, indeed, to remain calm and unpretentious while the multitudes clamor your praises. The temptation is to misinterpret his role in community affairs and to use the peculiar powers of his office to acquire publicity and self-laudation. The work of the parish as it relates to community welfare is limited to those areas where the pastor may bring the more abundant life to his people, and he must always remember that the realm in which he works is the realm of the spirit. His task is to help shape the thinking of his community so that they may be Christ-conscious in making decisions in the fields of industry, education, recreation and personal relations. He is not to see that parks are built, but rather that the spirit of clean living be the purpose of the part. He is not to engage in the building of schools of secular education where the state does the job, but rather to see that the philosophy of the

ultimate triumph of truth, i. e. the ultimate triumph of Christ through the process of education become a reality. His job will not make of him an active politician per se but will influence the political platforms and characters of the candidates chosen for office by the political parties through which he will execute his right of suffrage. He will not engage in business adventure but will present the teaching of Christ to business men so effectively that the ethic of the christian community will pervade every business establishment in his parish. What we are saying is but a reiteration of the truth that his work is in the realm of the spirit and not of the physical. His community stature will increase in proportion to his zealously to bring honesty, integrity, justice and brotherhood to pass in these subordinate provinces of his realm.

The effectiveness of the ministry is most clearly pronounced in seasons of death and bereavement. How often does the pastor need to recognize that the chief need of those in distress is the consolation afforded by the message of the Gospel of Jesus Christ. When cleverness will, at best, help one to forget for only a few moments; when the supreme experience comes into the family and nothing can seem to soothe—then, the historic message of Christ will quiet racked nerves and provide relaxation and sleep to the thirsty, needy soul that but a moment before was submerged in the flood-tides of death. The pastor-evangelist in these fearful experiences must be able to bring about that child-like submission to God as is represented in the immortal sentence uttered by the Master during his struggle in Gethsemane: "Nevertheless, not my will but thine be done." The mystery of suffering is that out of it the Christian emerges stronger in faith and more fervent in spirit, with the complete capitulation of his will to the will of The Christ.

Unfortunately, brethren, the work of the parish cannot be perfectly bounded. It will enter into so many and such diversified roles that only the agility of the minister's mental calisthenics will be able to find the answer to the many questions. Only his own aptness of spiritual concentration will be able to resolve the peculiar problems which will arise daily in his work. Suffice it to say that the Evangelistic approach to every situation may well hasten the day when the prophecy of Joel will be recaptured in this 20th century as bold in its fulfillment as it was in the early apostolic age when the Holy Spirit was poured out so generously upon all flesh.

THE CONNECTIONAL COUNCIL

The Connectional Council of the denomination will be held this year at St. Paul Church, Cleveland, Ohio. St. Paul is one of the *younger* large churches of the denomination, having come into existence during the life-time of many now in active service. There is little doubt that a great session of the council will be held in this great church.

ZION FORWARD, WHERE AND HOW

Rev. G. W. McMurray, Pastor

Metropolitan A. M. E. Zion Church, Birmingham, Ala.

To The Board of Bishops, General Officers and Ministers' and Laymen's Association: it is a unique privilege for me to address this body of Zion's Leaders and Prophets. I shall use as a subject: "A Greater Church," with scriptural references found in the sixteenth chapter and eighteenth verse of Matthew's Gospel: "Upon this rock I will build my church."

The great A. M. E. Zion Church is entering a new era and some one will set himself to the task of writing the story of her gloomy past and glorious future. As he turns the pages of the documentation of our age, and tries to discover Zion's plan of action and assertion, how strange and rapid will seem the theological, educational and spiritual journey that he is contemplating. How well this historian will need to understand the psychology of the soul, and how thoroughly will he have to know the parallel course which was and is being charted by Laymen. Minister and Bishops, if he shall be able to evaluate the course of the church's faith and life. Yet, to him, in the perspective of the years, much which to us today appears obscure and chaotic will be seen steady and whole. We can only hope and pray that he shall be able to interpret to the sons and daughters of Zion yet unborn the true meaning and spirit of the Founding Fathers.

The thought of that unknown story writer of the future of a Greater Zion, kindles the imagination of every loyal Zionite who is sensitive to forwarding her course in the right direction. Can you see him now, turning the pages of our book of words and deeds from the opening years of 1796, when dynamic laymen, whose hearts and souls were throbbing because of unchristian practices found in the John Street Methodist church, were motivated by the divine guidance of God whose purpose it was to lift high the moral and ethical standards of a people who dare not be the victim or even a member of an institution who placed an ecclesiastical and race superiority above human personality. Thus, in 1800 they organized a church and called it Zion. The challenge we face today, is, to see that this Church under the careful guidance of Ministers and Laymen, keep the cheerful spirit of the day and count herself happy to be alive to share the glorious destiny. For we believe that with all of our unholy and anti-Christian practices, the church of our fathers shall live, because in the midst of her discovery, they found an eager, smiling Christ Companioning with her on the sunny side of life. With brave Christian Ministers, Laymen and Bishops, this great church of ours shall shake the historical Jesus loose from the encumbrances of more than a century of dogma, and clothe herself with Christian ethics and moralisms of a new day, which shall make way for a better day, which is to usher in soon a greater Zion representing the Kingdom of God.

This is your task, this is my task, for this shall be the story of this unknown writer.

May I venture to suggest one humble prediction concerning our imaginative church historian? It is my conviction that when he records the epic of our own church life, he will write a lustrous chapter concerning this Ministers' and Laymen's Association which has bridged the gap between Minister and Layman as it relates to connectional unity. This writer will record the A. M. E. Zion Church no longer consists of denominations within denomination, rather it is a unified church where the problem of one area is the problem of the connection.

1. *A. Unified Church*

Thank God for this Association, for we are one. We now recognize the will to unity as one of the compulsions laid upon us by the Gospel. We well know that there are certain responsibilities given to laymen, ministers, general officers and Bishops. Often we hear one say, "my work, my office and my district." Such may be and may not be the best practice for a progressive and unified church. For we all know, that the responsibility for perpetuating a given work, job, office or district is ours. It has become clear to us that not only is our disunity wasteful, expensive, and ineffective, but what is more, it is wrong and sinful; and that upon us as Ministers and Laymen, is laid the necessity of re-thinking the life and activities of our church in the light of the Master:

"Upon this rock I will build my church."

For it is no longer a profession or an option, but it is an obligation laid upon us. It is our duty to work for a Greater Zion and to seek the fellowship with our brethren. For we as laymen and ministers need more faith and convictions to work with God in building a greater Zion and above all a God Centered Church. Says Kierkegaard, "Our business is not, as people imagine in their stupidity, to justify Christianity before men but to justify ourselves in the presence of Christianity." If we as ministers and laymen, have only begun to learn that lesson anew, we have come upon better days for our ministry as a church. If we have sensed a new understanding of what we exist to proclaim and have a more clear conviction of what the Christian way is, that is all gain. For the A. M. E. Zion Church must evangelize herself with her own unique truth. So fellow Zionites, let us unify our ideas, our money, our prayers, the spirit of the Founding Fathers, and work toward a Greater Church, which is God Centered.

"The Church's one foundation is Jesus Christ her Lord;
She is His new creation by water and the word;
From heaven He came and sought her to be His holy bride.
With His own blood He bought her and for her life He died."

2. *A God Centered Church.*

If we are to have a greater church, if we are to have a progressive church, if we are to move forward and if we are to be members of a Christian organization working for the good of a united and God Centered Church we must first free ourselves of laymen, ministerial and ecclesiastical egotism. For egotism frequently appears through distrust which destroys one's ability to appreciate the contribution of others. The lack of this intercourse between ministers, laymen and Bishops, breeds an insensitive spirit to connectional problems. Thus, insensitivity becomes ignorance, and ignorance may beget self-exaltation. This very attitude complicates the mission of our Zion as it relates to the development of a Greater Church. This greater church must be brought about with men and women of strong Christian convictions who are willing to place principle above expediency. The church must recognize the worth and respect the opinions of individuals who are laboring to project God into the total program of our church. Therefore, it is both immoral and anti-Christian to employ the ecclesiastical principle to browbeat any man or woman into a given mode of traditionalism. The Zion church must never lose sight of its spirit of freedom which motivated James Varick, Abraham Thompson and William Miller who set out to recapture the true spirit of Methodism which was constantly being destroyed by a wave of racism, secularism and godless-individualism. I firmly believe that this unknown writer shall inscribe into the canon of Zion a chapter taken from this historic session of this Ministers' and Laymen's Association. Shall he record that this meeting was merely for social and political fellowship? I venture to say, that he shall inform his readers, that from this session there was conceived a new birth of connectional responsibility and cooperation. And that a spiritual awakening in thought and action was set in motion designed to protect the heritage of the fathers and to promote a program of education and evangelism to meet our present day needs and chart a course for the future.

1. One of the most encouraging signs of Zion moving forward for a greater church and Christian unity, is the growing realization of the needs of Episcopal residences in our various Episcopal areas. With such a movement as this in Zion, perpetuated by the Ministers' and Laymen's Association, the people in the cities and in the hamlets, on the highways and byways, will have the rich experience of their leader who will be able to interpret their needs, understand their problems and work with them as they struggle to build a Greater Zion.

2. As we chart this course for the future, let us not forget to recruit for a better trained and consecrated ministry. For the minister of the Gospel today occupies a unique position in our present day society. His task is not only interpreting the truths of the Bible "as important as that is," but in addition, he must symbolize the highest ideals and the noblest aspirations of the community life. Thus, it is imperative that our church encourage prom-

ising young men and women by providing scholarship aid, that they might be better qualified to meet the challenge that this age presents to our denomination.

So the historian closes Zion's illustrious canon, and the oft-quoted words of Thomas Kelly have come to pass:

Zion stands with hills surrounded,
Zion, kept by power divine:
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion, Happy Zion,
What a favored lot is thine!

THE SECONDARY SCHOOL CAMPAIGNS

Two of our secondary schools are now in the midst of campaigns to raise funds designed to complete building projects which have been underway for several years, the one begun at Lomax-Hannon by the late Bishop Buford F. Gordon and the other undertaken by Bishop W. W. Slade at Clinton Junior College, Rock Hill, South Carolina. The Editor of the Review has been working closely with the Alabama School campaign for the past six weeks, spending five of these weeks in Montgomery at the Campaign headquarters. During this time plans were laid for the campaign along the lines of a National Fund Raising group with some major changes of our own. In three instances dinners were utilized in order to implement interpretation of the campaign to ministers and laymen. Those already held with great success were those at Greenville, Bessemer and Birmingham. The fourth effort was held at Montgomery on the 23rd of the month.

Bishop James Clair Taylor spoke over a Montgomery (Ala.) radio station in launching the campaign Sunday, April 19th. Already three encouraging signs have come to our attention. Ten thousand bricks of a needed 100,000 have already been delivered and paid for by interested individuals to the Lomax-Hannon Campus at Greenville. The first gift of 100 dollars was received three days before the campaign officially opened and the lay interest in two leading Churches in Montgomery (Mt. Zion, pastored by the Reverend L. R. Bennett and Old Ship, ministered by Dr. Paul Marshall) was extremely high. One could not help but feel encouraged.

Quietly the North Alabama Conference has been gathering momentum for the campaign to the point where there is little doubt that the asking made by Bishop Taylor will be met. While there are many in that section who have interested themselves in the drive we must mention the Birmingham and Bessemer area committees for the kick-off dinners and the work of the Reverend Welles at the latter place.

THE PRICE OF FREEDOM

The article here listed was delivered before the National Association for the Advancement of Colored People in Birmingham, Alabama, a few weeks ago. The occasion was the launching of their campaign for membership.

The writer, the Reverend E. S. Hardge, minister of St. Luke Church of Birmingham, has been most aggressive in N. A. A. C. P. circles, having served as head of the Jersey City (New Jersey) Branch for several years before becoming President of the State Organization. He has held pastorates in Indiana, New Jersey, Pennsylvania and Alabama.

Mr. Chairman and Fellow Americans:

I find myself with the feeling that the type of meeting that we are holding here this afternoon is a sad reflection on our American way of life. Your and my America which boast of being the land of the Free and the Home of the brave. America calls itself the deliverer of enslaved peoples throughout the world and yet makes it necessary for an organization such as the N. A. A. C. P. to spend millions of dollars to wipe out the practice of second class citizenship in its own back yard. We are not here mainly to save the Negro People, but we are here to save America from being the laughing stock of the world, because she advocates and fights for other people to have that which she is denying her own citizens because of the color of their skin. I read in the Birmingham News Tuesday evening a reference to the Reds propaganda machine which is out to discredit our country, among the Arab people and I quote "The Soviet Union is spicing up the cold war in this part of the world." In advocating that they read certain literature being sent them, "Be sure to read such other Red Braces as U. S. A. Land of false Liberties." U. S. A. and the Colored People's struggle for Freedom. I repeat that we are out to save America, which reminds me of a Biblical illustration concerning one Maaman, a mighty man of valour but he was a Leper. We must save America from her Race Prejudice and cancerous condition which will eventually destroy her life.

You are here this afternoon because you believe in Freedom, you love Freedom, you long for Freedom, but I am not sure that you are willing to pay the price of Freedom which runs high. In America we talk and sing loud and strong about Freedom; we ran a Freedom Train throughout the country in 1947, special built cars, white with gold eagle flanked by blue and red stripes went on year's run. It carried precious heirlooms, 100 original documents basic to U. S. Democracy. It crossed the land four times and visited over 300 cities. Sponsors bypassed any town which planned segregation on the Train. And Birmingham happens to be one of the towns that was bypassed. I am afraid that it didn't mean much to certain people, and feel somewhat like Langston Hughes, in his poem that says:

By Langston Hughes

I read in the papers about the
Freedom Train,
I heard on the radio about the
Freedom Train
I seen folks talkin' about the
Freedom Train
Lord, I been a-waitin' about the
Freedom Train
Down South in Dixie only train
I see's
Got a Jim Crow car set aside for
me,
I hope there ain't no Jim Crow on the
Freedom Train
No back door entrance to the
Freedom Train
No signs for Colored on the
Freedom Train
No White Folks only on the
Freedom Train
I'm gonna check up on this
Freedom Train.
Who's the engineer on the
Freedom Train?
Can a coal black man drive the
Freedom Train?
Or am I still a porter on the
Freedom Train?
Is there ballot boxes on the
Freedom Train?
Do colored folks vote on the
Freedom Train?
When it stops in Mississippi will be
made plain,
Everybody's got a right to board the
Freedom Train?
Somebody tell me about this
Freedom Train!
The Birmingham Station's marked
Colored and White
The white folks go left, the colored
go right—

They even got a segregated lane.
Is that the way to get aboard the
Freedom Train?
I got to know about this
Freedom Train!
If my children ask me, "Daddy, please
Explain
Why there's Jim Crow stations for the
Freedom Train?
What shall I tell my children?
You tell me!
'Cause freedom ain't freedom when a man
ain't free.
But maybe they explain it on the
Freedom Train.
When that train goes steamin' thru
South Caroline,
Will them Greenville Lynchers pay it
any mind?
Or will that twelve man jury let 'em
loose,
Turn their heads and spit tobacco juice?
Wonder will they spit on the
Freedom Train?
When my old mother in Atlanta, 83 and
black,
Gets in line to see the Freedom Train.
Will some white man yell, 'Get back!
A Negro's got no business on the
Freedom Train!
Mister, I thought it were the
Freedom Train!
Her Grandson's name was Jimmy. He died
at Anzio.
He died for real, It warn't no show,
The Freedom that they carryin' on this
Freedom Train
Is it real—or just show again?
Jimmy wants to know about this
Freedom Train.
Will this Freedom Train come Zoomin'
down the track
Gleamin' in the sunlight for White and
Black

in social life. A people who can spend a Million Dollars in fine clothes and beverage drinking in one Fraternal affair certainly can give better support to a cause like the N. A. A. C. P. I am pleading for your support for this organization because it has proven itself, as one great American would say lets look at the record.

Equal Justice Under The Law

Because of the work of this Association we have come a long ways since 1915. The record shows that the N. A. A. C. P. has won 24 out of the 26 cases taken up to the United States Supreme Court in its effort to make the Constitution a reality as it affects the Negro People.

After the enactment of the Fourteenth and Fifteenth Amendments to the United States Constitution, most of the States of the South attempted to prevent Negroes from voting by: (1) Discriminatory registration tactics; (2) Poll tax and (3) "White" primaries. The Association has waged a continuing fight against these discriminatory practices by actions in state courts, and by the United States Department of Justice and by civil cases in federal courts. Time will not permit me to go into details regarding the various case fights against "White" Primaries which has resulted in placing the ballot in the hands of Negro Voters. Our people must wake up to the fact, that the ballot is our greatest weapon in the fight for first class citizenship. Your vote can help secure enactment of an FEPC law to end discrimination in hiring and promotion of workers irrespective of race, color, religious faith or national origin.

Your vote and that of other liberal citizens can help secure legislation backing the Supreme Court decisions against segregation in housing, making it possible for you to live in whatever neighborhood you're financially able to.

YOUR VOTE CAN MAKE TRAVELING A PLEASURE. You can strike a death blow to Jim Crow by voting. Your vote will support lawmakers who need votes to help them pass laws ending the shameful JIM CROW.

LET ME SOUND THIS NOTE LOUD AND CLEAR: If Negroes as a group are to have a voice in government they must VOTE. If NEGROES expect Congress to enact laws providing them equal rights with all other Americans, they must vote. **YOU WILL EARN YOUR RIGHT TO EQUALITY WITH YOUR VOTE.** We want it understood that we do not seek special favors, but we do insist that we be given equality of opportunity in the whole world. We contend that under Almighty God there is but one race, and that is the human race, and we are a part of this human race, and are entitled to be treated as such.

Equalizing Educational Opportunities

The N. A. A. C. P. is opposed to segregation in all forms. Experience

has proved that segregation, especially in education invariably ends in a denial to Negroes of equal educational opportunities and facilities. There have been many cases in the federal and state courts, instituted by the Association for the purpose of eliminating such discrimination, such as equalizing of teachers salaries, bus transportation, for Negro Children, and others. The only two cases which have reached the Supreme Court, have established far-reaching precedents. I refer to the Lloyd vs. University of Missouri, decided in his favor December 12, 1938, and that of Sipuel vs. University of Oklahoma, decided Jan. 12, 1948. The Association has launched a \$15,000.00 campaign under auspices of the State Conference here in Alabama which deserves and must have our united support if we are to win our fight in this struggle for better educational opportunities, in Alabama.

THE MEMBERSHIP CAMPAIGN OF THE BIRMINGHAM BRANCH gets under way today. What will be? That is the question for us to answer. The goal is a minimum of 2500 members. This can be easy, by everyone of us here today getting into the campaign with enthusiasm.

"FOR A NEW WORLD"

By John Oxenham

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His High Ministry.

God give us sense, God Sense, of Life's new needs,
An souls aflame with new born chivalries,
To cope with those black growths that foul the ways,
To cleanse our poisoned founts with God-born energies.

To pledge our souls to Nobler, Loftier Life,
To win the world to His fair sanctities,
To bind the nations in a pact of peace,
To free the soul of Life for Finer Loyalties.

Not since Christ died upon His lonely Cross,
Has time such prospect held of Life's New Birth;
Not since the world of chaos first was born,
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise,
Above the ruts and failures of the past,
But with His help who did the first earth build,
With hearts courageous we may fairer build this last.

Sketch of Frederick Douglass' Life in Rochester New York

The writer of this article is unknown but is presumed to be a relative of Frederick Douglass.

Frederick Douglass, after living in the State of Massachusetts nine (9) years, (two (2) of these years he spent in Great Britain) moved with his wife, Anna Murray Douglass, and their four children to Rochester, N. Y., where in the autumn of 1847 he established a paper called *The North Star*, afterwards known as the *Frederick Douglass Paper* to distinguish it from the many other papers bearing the name of *Star*.

This paper was a large sheet published weekly at a cost of \$80.00 per week and having at first an average circulation of 3,000 subscribers.

Mr. Douglass had much to learn from experience about the running of a paper, and money being scarce, made it impossible for him to employ the most competent help. He had a severe struggle the first few years, and was forced to make many sacrifices to keep, what he styled, his "anti-slavery banner" flying. Fortunately, he had friends both in this country and abroad who stood loyally by him and who helped financially when called upon, making it possible for the paper that was fighting so earnestly for the freedom of his people from the horrors of slavery, to appear each week.

There was one friend, an English woman, who became especially interested in the success of the paper. Her name was Miss Julia Griffith. This lady came to America and lived in the Douglass home. She came to the assistance of Mr. Douglass at a time when everything was especially discouraging, the paper having used most of his money. He was heavily in debt and was forced to mortgage his home. Miss Griffith proved to be an excellent worker and manager so that in a single year, with her wonderful assistance, he was able to pay off his debts, lift the mortgage on his home and greatly increase the circulation of the paper.

He found another real helper and comforter in his wife, Anna Murray Douglass. I have often heard him sing her praises for the superior way she managed everything pertaining to the home. She was a superior housekeeper, industrious as well as economical along all lines of household expenses, reducing everything to the lowest point, yet managing in such a way that they lived well and enjoyed many comforts. She was also able to save something out of the money allowed for household expenses, for a "rainy day", and would frequently come to the aid of her husband at times when he was hard-pressed for money, assisting him in meeting some urgent debt, though how she managed to do it was difficult for Mr. Douglass to understand. The success of her husband's work was, next to her children, the nearest to her heart and she did everything in her power to encourage him, instilling in the minds of her children the necessity of helping "father" in every way possible, so that

at an early age they all had duties according to their strength and ability. She was very loyal, kind and affectionate to husband and children, her own as well as other young folks who so frequently shared with them the blessings of that home—a real “mother” to all.

Through the strenuous efforts of Mr. Douglass, combined with the efforts of his household and loyal liberal friends, he was able to continue the publication of his paper each week with great regularity, from 1847 until after emancipation and the union of the States were a reality.

Life in Rochester for the Negro, I regret to say, was not in those days what it is today. Mr. Douglass met with many insults and unjust treatment, because prejudice against color was great there.

One of his early bitter experiences in this city was when he made the attempt to place his little daughter, Rosetta, in school. Near his home, at that time, on Alexander Street, was a seminary for girls called the “Tracy Seminary”, named for the founder, Miss Tracy, who was the head of the institution. Mr. Douglass applied to her for the admission of his little girl and without hesitation Miss Tracy consented to receive her. Mr. Douglass at once entered his daughter and was greatly pleased with the thought that she was to receive an education, as this much-wished-for opportunity had been denied him. His joy was soon to be turned to sorrow, as after the expiration of several weeks he found out he had been deceived as to the character of that said “Christian” institution.

One day when his daughter came home from school he asked her how she was getting along and how she liked going to school. He was greatly shocked and pained when the child replied that she liked her lessons but she felt so lonely in that school. She told him she was not permitted in the classrooms with the other children but was kept in a room alone and was taught in that small room by one of the teachers. She was never permitted to go out on the grounds to play with the other children and was forbidden to place herself where she could be seen or heard by them. Mr. Douglass became greatly incensed over such unkind treatment to the child and went at once to investigate the matter. Miss Tracy coolly told him that all his daughter had said was true and if she was to act differently toward the child it would ruin the reputation of her school which had always been highly regarded in the community. She further stated that the pupils would object to his child's presence. Mr. Douglass gained her permission to put the matter before the pupils so as to see for himself if there were any in the school who would object to his daughter sitting and reciting in the same room with them, and when he had put the question to the pupils not a single objection was made.

Mortified over the turn of affairs, Miss Tracy then told Mr. Douglass that the parents would have to be consulted and if there was one objection made to admitting Rosetta to the school with equal privileges of the other pupils she

would not admit her. Only one parent objected, a Mr. Horatio G. Warner, editor of a democratic paper, and upon this objection Rosetta Douglass was a rejected pupil.

School troubles for Mr. Douglass did not end with this incident as his children were not permitted to enter the public school in the district in which he lived, owned property and paid taxes. The doors of all public schools in this city were closed to Negro children except one set aside for their special use. This school was too remote from his home to permit his small children to attend and, besides the school was noted for its inferiority, so he employed a governess in his home and immediately proceeded to strenuously oppose such a great injustice. He first brought the matter before the citizens, causing much agitation. Then he received permission to appear before the Board of Education, where he made an earnest, vigorous appeal, urging them to give early and favorable consideration to his plea for justice and end this unjust discrimination. After much effort with voice and pen, the doors of the public schools were opened to the colored children of Rochester and they shared the same advantages given to all other children.

After this victory Mr. Douglass proceeded to attack discrimination in other places wherever found. He was ably supported in his demand for equal rights and privileges by many of the most highly respected citizens of Rochester, and after much effort, was rewarded with seeing the doors of the various places of instruction, public resorts and places of amusement opened to all citizens regardless of race or previous condition of servitude.

Besides his work as a lecturer, editor, and fighting the various prejudices found in this now splendid city, he was connected with that once mysterious and wonderful institution known as the "Underground Railroad." This institution had many branches scattered through many states. Mr. Douglass was connected with the branch that had its main stations in Baltimore, Wilmington, Philadelphia, New York, Albany, Syracuse, Rochester and St. Catharine, Canada. Every station had agents. There were two agents in Rochester, the last station before reaching Canada. They were Mr. J. P. Morris and Mr. Douglass. Their duty was to receive the escaping slaves and care for them until sufficient funds could be obtained to send them on to Canada. The generous people of Rochester rarely failed to respond to the many demands made upon them to aid in the escape of those fugitives, but so many of these unfortunates passed through Rochester that Mr. Douglass, at last, was forced to seek help from European friends and they responded to the call liberally, and soon no further financial difficulties were experienced. No slave was ever captured in Rochester. All reached Canada safely, though they had many thrilling escapes.

When Mr. Douglass moved from Alexander Street he bought property on South Avenue and lived many years in this large twenty-four (24) room house, setting back from the street surrounded by many trees. This home fed

and sheltered many an escaped slave. They were always warmly welcomed there, hidden from view and cared for until an opportune time was found to get them safely into Canada. This splendid home was destroyed by fire June 1872 and many things of historic value were lost. After this misfortune Mr. and Mrs. Douglass moved to Washington, D. C., where they spent the remainder of their lives.

Mr. Douglass often said, however, that no place in America seemed as much like home to him as Rochester. He loved this city and his remains, as well as those of his devoted wife, Anna Murray Douglass, are resting peacefully side by side in beautiful Mount Cope Cemetery which is located within easy walking distance of his old home on South Avenue.

George M. Humphrey, Secretary of the Treasury, in one of his first official acts, addressed the following to the host of volunteers who comprise the United States Savings Bonds family:

As I assume my duties as Secretary of the Treasury, I want to send a special message to the public-spirited men and women who are engaged in the vitally important task of promoting the sale of U. S. Savings Bonds.

It is our intention to review carefully all Treasury operations to consider what adjustments may be required in the interest of efficient operations, but, in advance of this review, I wish to tell all of you that President Eisenhower and I recognize fully the value of the Savings Bond program and are prepared to give it our enthusiastic support.

The sale of U. S. Savings Bonds promotes thrift, gives the holder a buffer against misfortunes, and makes him a partner of the Government. The sale of Government bonds to millions of the citizens of this country is a vital part of a sound debt management policy

We appreciate what you have done and ask your cooperation as we go forward.

/s/ G. M. Humphrey,
Secretary of the Treasury.

THE GENERAL CHRISTIAN EDUCATION CONVENTION

When the Board of Christian Education, Home and Church, meeting in Auburn, New York, (April 28-30) has concluded its work, no doubt the place for the holding of the next General Convention on Christian Education will have been decided upon. It is our understanding that a call has been issued for invitations.

Following Christ to a Victorious and a Glorious Life

Easter Message—Sunday, April 5, 1953.

Delivered by Rev. A. C. Bell

Memorial Church—Rochester, N. Y.

This is the fourth in a series of sermons on the theme: FOLLOWING JESUS.

To me this seems to be the greatest challenge man has ever faced. We are called to follow and shape our lives after Jesus. He lived the most beautiful life the world has ever seen.

There are at least five steps or scenes leading to his crown of glory.

1st Step—BETHLEHEM

The place of our Lord's birth. It is a wonderful thing to be well born.

There were some thrilling scenes presented around the time and place of Jesus birth.

THE TIME

1. The days of Herod, the King.
2. These were dark days of oppression and heavy taxation.
3. Joseph and Mary were ordered to go like all the rest to their polling place to register.
4. Here the time had come for Mary to give birth to Jesus.

THE SCENES

1. The appearance and announcement of the angels.
2. The fearful experiences of the shepherds.
3. The wise men and the guiding star.
4. The babe wrapped in swaddling cloths.
5. The gifts of gold, frankincense and myrrh.

THE PLACE—BETHLEHEM

1. The home of Boaz, Naomi, and Ruth. Also the birthplace and called the city of David.

Yes, I would say Jesus had a wonderful birth when we view it from these angles.

2nd Step—NAZARETH

This was a town of Galilee. A place almost unknown. Not mentioned in the Old Testament, nor spoken of by any of the classical authors, Josephus, the great Jewish historian, took no note of it. The question was asked by Nathaniel, "Can any good thing come out of Nazareth?"

Jesus did, and he changed the attitude of the place. The town that was hardly known becomes the household word throughout Christendom. This place that formerly was only known with a bad reputation.

This village was the home of Jesus since childhood, and it was in his home town and his home church or synagogue where he preached his first sermon.

3rd Step—GETHSEMANE

This is the place of sorrow, agony, and betrayal.

We must always know that if we are ever to enjoy any of his glory, we must taste of some of his sorrows. Lewis J. Bates would say it this way:

Into all lives some rain must fall,
 Into all eyes some tear-drops start,
 Whether they fall as gentle shower,
 Or fall like fire from an aching heart.
 Into all hearts some sorrow must creep,
 Into all souls some doubtings come,
 Lashing the waves of life's great deep
 From dimpling waters to seething foam.
 Over all paths some clouds must lower,
 Under all feet some sharp thorns spring,
 Tearing the flesh to bitter wounds,
 Or entering the heart with their bitter sting.
 Upon all brows rough winds must blow,
 Over all shoulders a cross be lain,
 Bowing the form in its lofty height
 Down to the dust in bitter pain.
 Into all hands some duty's thrust;
 Unto all arms some burden's given,
 Crushing the heart with its weary weight,
 Or lifting the soul from earth to heaven.
 Into all hearts and homes and lives
 God's dear sunlight comes streaming down,
 Gilding the ruins of life's great plain—
 Weaving for all a golden crown.

Yes, go to DARK GETHSEMANE
 Go to dark Gethsemane,

Ye that feel the tempter's power;
Your Redeemer's conflict see;
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray.

See Him at the judgment hall,
Beaten, bound, reviled, arraigned;
See Him meekly bearing all;
Love to man His soul sustained;
Shun not suffering, shame or loss;
Learn of Christ to bear the cross.

Calvary's mournful mountain climb;
There adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete;
"It is finished!" hear Him cry;
Learn of Jesus Christ to die. Amen.

—James Montgomery, 1820.

4th Step—CALVARY

The place where Jesus was crucified. This scene is a horrible one.

Whenever we want to think of how God hates sin, and loves the sinner, we can think of Calvary.

Fifth Step—OLIVET

This summit has been made famous by many scenes. The glory of the Lord appeared there to Ezekiel in a vision of a wheel.

Zachariah saw Jehovah standing upon the top of this mountain interposing in behalf of his people.

Many of the scenes and events of Jesus occurred upon this mountain. No greater sermon was ever or ever shall be preached than the "Sermon on the Mt." by our Lord.

But the greatest scene of all is that in the vicinity of this mountain. Our Lord stepped upon a cloud and ascended to his father.

Before his departure, Jesus commissioned his disciples to go into all the world and preach the Gospel.

He was not unmindful of their hardship and rugged experiences. So he promises to be with them always.

Even though he had been received into his glory, our text indicates he is concerned with the affairs of his followers and St. John the Divine, who was

striving to follow him, finds himself in trouble and exiled upon a desolate island.

It is he who declares that he was in the spirit on the Lord's day when he heard the voice like a trumpet, and when he turned to see the voice that was speaking to him, he saw the seven lampstands and one like a son of man, clothed with a long white robe and with a golden girdle around his breast; his head and his hair were white as snow; his eyes were like flames of fire, his feet were like burnished bronze refined as in a furnace, and his voice was like the sound of many waters. In his right hand he held seven stars. From his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength.

John said when he saw this wonderful sight, "I fell at his feet as though dead."

But he laid his right hand on me saying, "Fear not, I am the first and the last, and the living one; I died and behold I am alive for evermore, and I have the keys of death and hell."

Jesus here is seen in complete victory and surely he is depicted as in his glory.

Dear ones, I challenge you this day to follow him.

In the foregoing scene we observed him standing upon the crest of his glory saying to John and all of his struggling followers, "Fear not."

Fear not, I am the living one. Don't be afraid to live. Look where and how I have lived.

Fear not to die. I died, and behold I am alive for evermore.

I have the keys of death and hell.

I have the keys to all good things and will unlock every door for you.

I have the keys of death. It will never be turned loose upon my followers.

I have the keys of hell and the doors are locked and barred. It shall never harm my children.

Jesus declares if we will only be faithful to death, he will give us a crown of life.

A PRESIDING ELDER'S REPORT

Ohio Annual Conference
African M. E. Zion Church

Price Mem-Church, Youngstown, O.

June 1952.

Reverend Father, Presiding Elders, Pastors, Ministers, laymen and friends "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen!"

I thank God for all of you in my prayers at all times; and count myself happy to make this my first report to you as P. E. of the Columbus District of the Ohio Conference of the African M. E. Zion Church, on this Day of June, 1952. . . . Reverend Father, Bishop J. W. Martin, A. M., LL. D.—please accept this thanks for the confidence shown to me in appointing me to this the finest District in the Great A. M. E. Zion Church. I have tried through the help of my God to so conduct myself and the work, that if the need is great enough I would again be selected by our bishop and conference to serve this our Zion and the Columbus District. Certainly, I thank you again for appointing me to serve in the footsteps of some of Zions most illustrious Sons—like the late G. W. Lewis, S. C. Harris, D. F. Bradley, W. A. H. Pringle, C. W. Winfield, A. C. Cooke, William Lyons, Richard H. Dick, W. H. Mitchell, R. L. Buckner, J. H. Tucker, J. H. Branner, J. H. Gough and yes, Percy Colbert Wilburn; and others who attained places of prominence in this our great Church. This office for some cause has fallen in the eyes of many in the church, but if we are going to continue it, we need to bring it back to the place of respect that the Fathers had it in the days of old when crowds filled the churches when it was announced that next Sunday "will be Quarterly Meeting!" Both the Man and the Salary must or should fit each other.

I. This Ministry

In the outset let us make clear one point. There is no need for a ministry based upon sectarian terms in this day of ecumenicity. The day of such terms of the ministry is done for. Sociologically the denominations are a reality in whose midst we are set, but not one of the denominations any longer contain our ideal of what the Church should be.

In our ministry we must be prepared men who are dreaming and planning and willing to give ourselves for something else than the denominations we now know. We must be built up into a ministry of that one Church of Christ on earth which no man has yet seen. Obviously, we are not forced to start out in terms of airy ideals.

There is a very concrete world to which our ministry must be acquainted; we must come to know the total Christian enterprise in its full sweep. There

is a theory held within Christianity that if you want to find the nature of our religion you must look to the Church and its story through the centuries.

"The Churches that have appeared in successive centuries have resulted from earnest efforts of men in every age to give the best expression they could to that fellowship which has its origin in the life of Jesus of Nazareth. The Church is the continuation of His ministry on earth, the Body of Christ in our midst. Yet in all ages it has been noble and ignoble in turn. It has had a checkered career, but it has carried the load of conveying Christianity through the centuries." (Dr. W. B. Blakemore.)

Within the bourne of time and space the development of Christian fellowship is the first subject matter for ministers. Intimately related to it is the religious life of the community within which Christianity had its rise and by which Christianity was foreshadowed. The great resource for our knowledge of religious experience of that community is the Bible. The Bible is part of the concrete totality of our religion. It doesn't stand above history nor apart from history. It covers a period of time during which history made more luminous the nature of God.

It is necessary for us, therefore, to construct the Gospel for today along three main lines: 1. We must deal with it as if it were primarily an intellectual problem, seeking a philosophy of life. 2. We must deal with Christianity as an ethical concern, and design a way of life. 3. We must deal with our faith as a matter of sensitivity and feelings by which we must forge our message so that it will lure and convince our fellowmen.

"We do not think the expression too extensive, when we declare, the ministers of the twentieth century, from the nature of things, must be select men. . . . They must be men of Christian character and reputation; men of grace and culture; men of hustling qualities; such men alone are a guaranteed success in the Christian ministry. This does not mean that all ministers must, of necessity, be college-bred men; but the more so, the better. The man for success in the Christian ministry must be cultivated—no matter whether it has been done in or out of college.

"To fulfill the duties of a Christian minister, two things are almost indispensable—thorough cultivation and divine endowment. For more than three years Christ cultivated the minds of his select followers, then bade them tarry at Jerusalem until they were endowed with power from on high. Some men hear the call but do not attend to the command to tarry for endowment. . . . If cultivation and endowment were needed in the days of the Blessed Savior, it is certain the demand is no less two thousand years thereafter." Bishop J. B. Small to the Allegheny-Ohio AMEZ annual conference Oct. 24, 1901.

II. Necrology

God's will must be done! The hand of death has been felt in our ranks this conference year. In December 1951—Dr. James Lincoln Black, pastor of St. Paul, Cleveland, Ohio, and who for over 50 years was one of the outstand-

ing pastors and preachers of Zion, was called from labor to reward. January, 1952, Sister Rosa L. Strickland, District Supply Captain of the Missionary Society departed this life for the life beyond. March, 1952, Rev. Mrs. Emma F. Lang, one of our preachers, and finest Bible scholars went over the river into the eternity. Several laymen have also passed. Peace be to their ashes.

“Servants of God well done
Their blessed warfare past.”

III. Our Labors

The P. E. has been able to hold 4 quarterly conferences at each point on the district beginning at: St. Paul, Cleveland—Dr. Albert L. Fuller, D. D., pastor. Dr. Fuller came here in December, and all is well. The parsonage has been repaired and furnished from top to bottom, and the crowds at the church are tremendous. 68 members have been taken in by the pastor and 16 by the P. E. Membership: 2,489. St. John, Cincinnati—Dr. P. Robert Washington, D. D., pastor. Altho the minister has been ill the work has gone on, Rev. Hicks along with officers and loyal members the pastor and church has not suffered where they were able to aid. Seven members were received by P. E. Membership: 1,600. Wesley Temple, Akron—Dr. Joseph Farley Dunn, D. D., pastor. Dr. Dunn is a success wherever he goes and this is no exception. All goes well here. The membership has increased: 132 children, adults 971. Caldwell Temple, Columbus—Dr. Allen J. Kirk, D. D., pastor. Dr. Kirk came here in December, following Dr. Fuller. Zion knows Kirk as an able builder, and so it continues at Columbus, Ohio. In the past six weeks he has led the people in purchasing a very lovely parsonage at 1750 E. Long Street at the cost of \$13,500.00. Membership: 900.

4. St. Paul, Dayton—pastored by the Rev. Ollie Graves, B. D. The work moves on under this pastor, and we hope to see a church of beauty shortly for they have just about the needed \$4,000.00 with which to start the work to go up-stairs, most of which was raised this year. Membership: 123.

5. St. Mark, Dover—this church has had three pastors since the close of the last annual conference: The Rev. D. R. Miller served until the last of August, then The Rev. Preston Davis came in for the second and third quarters; The Rev. John H. Wilson has served the last part of the year. Membership: 60.

6. St. Paul, Covington, Ky.—The Rev. Henry Walker, pastor. They are still in the building stage, because of a few set-backs before this year, this work is still in need for some aid in cash money. The P. E. advised that all moneys paid to contractors should be handled through the local Bank in order that none be spent unwisely. Membership: 110.

7. Bethel, Cleveland—is pastored by The Rev. A. A. Ackerman, B. D. Through the watchful eye of this pastor, and the aid of the General Church through our own Bishop J. W. Martin and the late Dr. G. F. Hall with the fine spade work of Dr. J. F. Dunn, and the late Dr. J. L. Black, along with your humble servant and the few members of this church we purchased a very fine church building at 110th Street and Lee Avenue. These people along with the

pastor are carrying on nicely, up to now, all is well. The membership is on the increase which we believe will be able to entertain the annual conference in another year. Membership: 171.

8. St. Luke, Cleveland—is pastored by The Rev. M. L. Flowers who tells us that all is well here. He has help in the Sunday School in Miss Singer, one of the workers out of the Cleveland Bible Institute. This church entertained the District Conference in September. Membership: 58.

9. St. James, Cincinnati—is pastored by The Reverend N. E. Robinson. This church is very busy indeed. We hope that they can start very soon on the second part of the building, if so there is certain to be a larger growth in the membership on a faster scale. For in this city we must have a strong second church. Membership: 83.

10. St. Peters, Cleveland—is pastored by The Rev. D. R. Miller who took over the first of September after The Rev. Alberta Pully gave it up. This has been the great *surprise* in the work of the year, if this pastor continues, in a little while, two years at the most, we will have another membership and church that can entertain the annual conference. The membership is on the increase indeed. Membership: 90.

11. Central, Cleveland—is pastored by The Rev. O. M. Roberson. The pastor has been ill a part of the year, but through the kindness of her members and the help of The Rev. Geneva Johnson, the work has not lagged. By going into a better place on 63rd Street, the people have shown a large interest. Membership: 20.

12. Greenwade Chapel, Springfield—The Rev. Fred E. Johnson, pastor. This is a coming church, the pastor aided by The Rev. Josephine Greenwade, the founder and chief donor, are making friends as well as keeping the debt up and the building. They have brought in the water and installed facilities this year and paid for the same. Here the membership is growing, the P. E. received six new members this year—3 adults and 3 children. Membership: 38.

13. St. Luke, Lincoln Heights—is pastored by The Rev. Zedric W. Coaston. Both pastor and people are busy on the second part of the church building, they plan to be out of the basement before Fall. The debt which is a nagging one is just now at a stand-still, but the pastor and people are not asleep. Membership: 70.

14. Lilly Chapel, Cincinnati—is pastored by The Rev. Paul Hall who believes that the young should grow, and will if taken care of carefully. We can see a better church in another location four blocks away from where they are now. All is well. Membership: 12.

15. Little Zion, Columbus—is pastored by The Rev. John H. Cotton. For a major portion of the year this church had the help of Sister Dorsey, Mary C., but for some cause she is no longer with them. However, there is hope here. All is well. Membership: 22.

16. New Hope, Lorain—is pastored by The Rev. H. M. Robinson who does not give up easily. It was a bit dark at first, but all at once a ray of light

has shown through. The Rev. Minnie Webb and ye scribe preached here for a week last Fall. They have in the Bank \$730.00 for the purchasing of a building some day. Membership: 22.

17. Community, Cleveland—pastored by The Rev. J. K. Blake. In this area of the city a church is badly needed for these children. There are a few adults, but they are not the church type it seems. Again, here, hope is not dead. In the third Quarterly Meeting we received 8 new members from 9-15 years of age—they are to be baptized if the pastor and Elder can get together. Membership: 12.

19. St. Stephen, Zanesville—is pastored by The Rev. Lee Roy Atchison who has worked hard, but under an obstacle—no church building. In the very end of the conference year we have hope for a new day. If I may Bishop, let me talk about this privately. Membership: 10.

Missionary Work

The W. H. and F. M. Society is led by Sisters Beulah Miller, President, Parent Body; Sadie Norris, Young Women; Josie Fuller, Buds of Promise; Mary Kirk, our new Supply Captain; and J. M. Dunn, Chr. Life Members Council. By the reports you will know that all is well in this part of the work. These good women have been more than kind to me as the P. E., and have cooperated nicely. They have remembered me at each Mass Meeting with a small donation on expense. I thank them from the bottom of my heart.

Educational Workers

At the district conference, we had a very fine convention on the third day . . . Led by The Rev. Rhenetta M. Davis, one of our preachers in the district; Sisters Lillian V. Robinson, director of Youth; and C. B. Pierce, director of Children—acting. I wish to thank these good women also for the help lent the P. E. this year. There was no help from Mr. Keer because of his occupation.

Memorial to Dr. P. C. Wilburn

The idea was presented by Sister Lillian V. Robinson to the District Conference last September, and it was voted that each of the churches give a free-will offering at the Quarterly Conference, along with whatever Sister Robinson could gather from the friends who knew Dr. Wilburn in and around Columbus. The results of the same was carried in the Elder's Round-Up for the fourth quarter, however, I am proud to say that on the 30th of May, Memorial Day, 1952, at the cemetery at Cincinnati, O., in the presence of the family of the late Dr. Wilburn and a few friends, the stone was unveiled. It is a memorial given by the district, led by Mrs. Lillian V. Robinson, director of Children of our district. Thanks to all who aided in the project.

I am yours in Christ, Sincerely,

I. Benjamin Pierce, Presiding Elder
Columbus District, Ohio Conference
African M. E. Zion Church.

EDITORIALS

A few days ago the Editor had occasion to scan the article appearing in two great mid-west papers. One in Cincinnati, Ohio, and another, the Louisville Courier Journal. Astonishing to say the least was the awareness of that which has been one of America's major concerns—its race relationships. The Courier Journal found occasion to carry the story of the refusal of a high P. E. Clergyman to deliver the Baccalaureate at the University of the South—giving as his reason his disagreement with the faculty to admit Negroes. Assuring the officials of the University that he could not contribute any comfort by keeping the engagement he startled many readers by suggesting to the school heads a violation of state law if such were needed to follow the course of Christian procedure. To us, this was a new approach in that the element of civil disobedience brings this way of life which we preach into new focus and definitely places it where it ought to be, at the helm of our living.

We have little doubt that the clergyman's letter will be resented and we have greater doubt that it will weaken the determination of the university's leadership to stand by its decision but thank God it has been said and that courageously not only for the sake of this concern but because freedom and courage to say and believe has taken a terrific beating lately, for where pioneering spirits are needed most is in this realm of brave thinking.

In Cincinnati an editor found it timely to suggest to the President and Congress where to begin in practicing equal rights—the Nation's Capital. And we immediately said Amen. Perhaps the deep sincerity of all our lip offerings are best demonstrated by our willingness to start housecleaning where we can. If any political party is true to its platform there are many opportunities to provide action. Our honest opinion is that platforms are still something to get in on rather than stand on.

Musing over the above one comes to grips with a grave fear—that newspapers, the moulders of so much opinion and in many instances the fearless champions of many good causes, too frequently face rough sledding in competition with television and radio. Poor indeed is that community whose collective soul finds as its only mouthpiece a voice on the air. A newspaper must concern itself with people in a more definite community relationship than a *name* commentator with an office in New York, Washington or Chicago.

BEHIND THE COTTON CURTAIN

From the Montgomery Advertiser

Saturday, March 7, 1953

Editorial

VISUAL ASSAULT

The North Carolina Supreme Court has rerieved that state from an

ugly abuse of law. The court, last week, threw out an assault conviction against Mack Ingram, 44 year old Negro sharecropper, for "leering" at a 17 year old white girl.

According to the evidence in the case, Ingram was never closer than 70 feet to the girl, but the trial judge ruled that "assault does not have to be a case of physical contact." The judge thus made the incredible charge to the jury trying Ingram, that assault can be visual—a fairly far-reaching ruling if you think about it.

Reversing the conviction, the State Supreme Court erased the absurdity: "It may have been that the defendant had a sinister purpose, but we can not convict him of a criminal offense for what may have been in his mind."

Trial Judge Frank Armstrong's ruling should stand as an example of what strange shapes the majestic structure of our laws can be twisted into.

LOOKING AHEAD IN BOOKS

A few of the Books and Authors of the Golden Anniversary Year celebration offered by the Friendly Press.

The books and other materials listed in this review are published by Friendship Press, which is the press name of the Joint Commission on Missionary Education and the National Council of the Churches of Christ in the U. S. A.

AFRICAN HERITAGE

By Emory Ross

For adults, 160 pp., illustrated with maps and graphs, paper \$1.25, cloth \$2.00.

A powerful and luminous book about the deepest problems facing millions of Africans today.

African Heritage is an authoritative, analytical study of basic problems facing Africa today. The author has had some four decades of experience with these problems. He has lived and labored and thought about all Africans to the point where, as he sees it, the difficulties boil down to six "problem areas."

The first of these areas deals with the human rights question, as it has been forged by tradition, colonialism, religion, and communism. The second comprises the ferment of the rural areas and Christianity's place in that ferment.

Literacy and education (Africa has been described as "education-mad") are taken up next. The fourth chapter deals at great length with the question of Communist infiltration; and the fifth and final area encompasses the future

Christian program in Africa and the visual place in it of the North American churches.

African Heritage is very serious—and also a very cogent and lucid-resource book for American citizens who want to look into the most significant aspects of this vast continent in the light of today's events.

About the Author—Ever since 1912, Dr. Ross has expended his energies in missionaril activity in one area of Africa after another. He is recognized, internationally as being one of the world's outstanding experts on African affairs and has been a consultant in this field to the U. S. government and at least five other governments of the United Nations. At present Dr. Ross holds many executive responsibilities, including such positions as President of the Phelps-Stokes Fund; Director of the Liberia Company; Life Fellow of the Royal Geographical Society, and others too numerous to mention here.

AFRICANS ON SAFARI

By Leslie C. Sayre

Illustrated by William F. P. Burton.

For adults, 176 pp., full-color, cover paper \$1.25, cloth \$2.50.

About the Author—Leslie C. Sayre was born in Globe, Arizona. From 1937 to 1942 he served as missionary superintendent of the Kanene District, Belgian Congo, and as principal of Springer Institute. At present he is director of the Department of Adult Work, Joint Commission on Missionary Education.

About the Artist—William F. P. Burton, the illustrator, graduated from college as an engineer, but soon afterward found his greatest interest in the church. A missionary to the Belgian Congo for 35 years, he is also an artist of considerable ability, and his works are widely known in South Africa and England.

A sparkling study of Africans and their spiritual accomplishments—written by an on-the-scene observer.

Through the eyes of Philip Camborne, who is the typical figure of a retired pastor, the reader of this book has an opportunity to view the broad and colorful canvas of indigenous African life and its vast social shiftings under the impact of missionaries, technology, and urban civilization.

The purpose of this portrait of Africa is to bring out the *human* element in all its fine detail. Through the daily doings and strivings of the "man in the brush," so to speak, the author pin points the effect of contemporary influences on Africans of many different tribes.

The heart of Dr. Sayre's book lies in the life stories of several real, living people who have made the long safari from virtual primitivism to adult

Christianity. The different ways in which they have made this tremendous trek are brought home to the reader with an impact that is at different times touching, humorous, or stunning. It is the sensitive and yet down-to-earth quality of Dr. Sayre's observations that make *Africans on Safari* such fascinating—and informative—reading.

HUMAN CRISIS IN THE KINGDOM OF COAL

By Richard C. Smith

An eye-opening volume covering the whole area of the coal miner's plight and what it means to him, his family, those of us who are warmed in our homes by his labors.

In this sympathetic study of the coal miner and his problems, Dr. Smith covers not only the industrial picture, but also the religious, social, economic, and psychological aspects of the miner's life. He gives us an inside view of many issues which are seldom discussed in the public press. Much of the picture he paints is not bright, but he is certain there is an answer—an answer which he and other "industrial chaplains" like him have already put to work through the beginnings of a program which he advocates in the closing chapters of his book.

The entire orientation of Dr. Smith's volume is that of human rights and how they can be realized, not only through political action, but through conscientious home mission activity. His book is a contribution to the solution of industrial problems which from time to time have shaken America.

About the Author—For the past ten years the Rev. Richard C. Smith has been a minetown man of God. For his efforts in behalf of an equitable solution of the problems of miners, he has received the annual award of the Junior Chamber of Commerce of West Virginia for public service. He has also received the Doctor of Divinity degree from the Davis and Elkins College of that same state. In 1950 the Hazen Foundation financed his tour of European and North American coal fields for the purpose of making further studies. *Human Crisis in the Kingdom of Coal* is, in part, a result of that tour.

For adules, 128 pp., illustrated with photographs, paper \$1.25, cloth \$2.00.

THESE RIGHTS WE HOLD

By Fred L. Brownlee

A basic study of the origins and development of human rights from the Old Testament to the 20th century.

In this basic study book, Dr. Brownlee traces the course of human rights from "Freedom's Legacies" in the Old and New Testaments, up through the Renaissance, the Reformation, and the great immigrations to America. He depicts the attitude of both church and state before and after Martin Luther, and shows how, later, the struggle for human rights grew stronger through the

educational systems established by Protestant immigrants to the United States.

One section of Dr. Brownlee's book is devoted to the question of human rights within the framework of industry-management relations. In this section he also presents the role of the churches in alleviating grievances. In fact, throughout this book, Dr. Brownlee stresses the human rights contributions of men of religion. He points consistently to Christlike personality growth as the ultimate solution of the human rights question.

These Rights We Hold is a powerful argument for the application of Christian principles to large areas of life where human rights are becoming more and more jeopardized.

About The Author—Dr. Fred L. Brownlee, who is now Provost of Fisk University, has devoted almost all his working life to problems of human rights. For thirty years he served the widely known American Missionary Association as its executive secretary and through his energetic administration achieved a position of high esteem in the realm of home missions and race relations. He has also held several pastorates in various cities and states and has received honorary degrees from four colleges and universities, in addition to an A. B. and M. A. degree from Ohio State University.

For adults, 160 pp., paper \$1.25, cloth \$2.00.

THIS IS AFRICA

By S. Franklin Mack

An arresting camera-eye view of African life.

This is the up-to-date, 1952 edition of a large, handsome booklet which is bound to meet with widespread enthusiastic reception. Realistic photographs accompany a concise and compactly informative text on such subjects as village life, industrialization, missions, literacy, history, racial types, and human resources. Handy graphs and charts provide much information in form quickly available to the reader. Here is a spirited presentation to use as an attention-getting introductory piece and as a source of facts on Africa for study groups. *This is Africa* is just the right kind of presentation for young people and adults who enjoy the best type of pictorial education. It is instructive, eye-appealing, and entertaining.

For young people and adults, large format, 2 color cover, 24 pp., paper 50c.

FUN AND FESTIVAL FROM AFRICA

By Rose H. Wright

A rich resource book for all social occasions.

This booklet, like other Fun and Festival publications of the past, is based

on extensive research. The author has gathered a rich assortment of entertainment materials for programs, parties, and social affairs. Included are African recipes, games, proverbs, music, and ceremonies. Ask for this booklet if you want to plan a "new and different" social evening.

Cover illustrations by Cyrus LeRoy Baldridge. For everyone from 14 years up, 48 pp., 50c.

ACCENT ON LIBERTY

Edited by Mabel M. Sheibley

Thirteen poignant stories of the struggle for human rights—and how the churches helped to realize them!

Under this pungent and highly appropriate title Miss Sheibley has assembled thirteen true accounts of the struggles of the "little people" of the world to achieve their human rights under the Constitution and under heaven.

Some of these accounts are almost overwhelming in their emotional impact. Each situation is concerned with the struggle for a basic element of human rights code—the right to citizenship and its privileges; the right to equality of opportunity, to housing without discrimination, to safety and security of the person, to freedom from fear, and to self-realization.

In each one of these very human stories, the writers bring the issues back to practical situations and show how the churches in their home mission activity played a most important role and upheld the spirit of man in the face of bombast, bigotry, and ignorance. These are things that have actually happened in the United States of America in recent years. Readers will have their eyes opened by these true stories of human beings whose difficulties have been described with an "accent on liberty."

A Few Contributors—

W. F. McDermott, contributor to Reader's Digest, Colliers, etc.

Florence Crannell Means, writer of 23 books, many for youth.

Marion Cuthbert, author of five books, professor of sociology.

Robert N. McLean, author, missionary to Spanish-speaking folks in U. S.

Charles A. Anderson, thirteen years a college president, member American Historical Association.

Louisa R. Shotwell, associate secretary, Division of Home Missions, National Council of Churches.

And . . . four more outstanding people of equal reputation.

Illustrated by Warren Johnson. For adults, 160 pp., paper \$1.25, cloth \$2.00.

KEEPING PACE WITH RELIGIOUS FILMS

Hollywood, Jan. 20—A capacity audience of approximately 600 Ministers, Directors of Religious Education and laymen witnessed the premiere showing of Cathedral Films latest production "I Beheld His Glory" last night at the famous Walt Disney Studios.

Actually this was just an initial premiere which is being followed by many others across the country. Area premieres are scheduled for New York, Chicago, Washington, D. C., Nashville, Detroit, Philadelphia, St. Louis and many more principal cities. The Reverend James K. Friedrich, president of Cathedral Films, will accompany the film and assist area Audio-visual Directors in setting up still other premieres in localities where it will not be possible for him to appear in person.

"I Beheld His Glory" is an outstanding 16 MM film in beautiful color, based on an original story by the Rev. John Evans, Religion Editor of the Chicago Tribune. It is the story of Cornelius, the Centurion, who became a convert to Christianity after witnessing the crucifixion and the resurrection of Jesus. As an eye-witness of Christ's last hours on earth Cornelius discloses a truly compelling story. Thomas, the disciple, aids Cornelius in telling this story by describing the Last Supper and other stirring events which Cornelius himself did not witness.

This hour long film is an appealing drama of an unusual religious experience. The real meaning of the crucifixion and the resurrection of Jesus has never before been so forcefully told. When seen through the eyes of Cornelius, the Centurion, this thrilling and dramatic story has an immediacy that is compelling in its appeal; dynamic in its message.

Few religious motion pictures have moved an audience as "I Beheld His Glory." Even in a studio theatre without the benefit of church surroundings and the elements of a service, it was a wonderful experience for those who had the privilege of attending the initial premiere. It was as though they actually had lived the last days of our Lord with the Centurion.

Although "I Beheld His Glory" is a year round film it is especially suitable for use during the approaching Easter Season. Regular rental for black and white is \$15.00, color \$25.00. During Lent and Easter Season \$22.50, or color \$35.00.

Five separate filmstrips have been made from the "I Beheld His Glory" motion picture. These still pictures are particularly useful for Bible study after showing of the motion picture or for use with children. The five filmstrip titles are: The Last Supper, Gethsemane, The Trial, The Crucifixion, The Resurrection. The cost per filmstrip is \$6.50 in color. Complete set of five, \$25.00.

To make the filmstrips more effective, 33 1/3 Long Playing Records are

available for use in conjunction with the showing of the filmstrips. A unique feature of these records is that on one side the narration is for adults and on the other side the narration has been made for use with children. Cost of the records is \$3.50 each or \$15.00 for the set of five.

As first nighters left the studio world premiere last night expressions of praise were heard on every hand from sincere appreciation for the invitation to witness this truly inspiring film to an overwhelming enthusiasm to "want every living person to see and have 'I Beheld His Glory' touch their hearts too."

FILMS FIGHTING COMMUNISM

By A. M. Laurence

International Photographer

Department Editor, 16 mm News and Views

President Dwight D. Eisenhower has repeatedly stated that his Herculean task is to free the world from the shackles of Communism.

There was a time when it appeared that Democratic institutions could live alongside that absolute form of dictatorship called Communism. Now we understand how Moscow's enslavement of one-third of the human race spreads like cancer and is as insidious as that dread disease. As we cannot compromise with a rattlesnake or with death, we cannot hope simply to contain Communism. If we are going to keep Democracy for ourselves and our friends we must work to liberate the 800 million slaves who are in the grip of forces as ruthless and evil as anything out of the Dark Ages.

One civic organization recently made a small but positive contribution to the serious thought and ideals of their own community. It is an example of what many other groups are doing and can do to strengthen our own moral fibre which is the true basis of American power.

A suburb of Los Angeles and one of the many towns in Los Angeles County is a typically American community of 35,000 inhabitants known as Bell Gardens. The officers of the high school Parent Teacher Association decided to select a 16 mm historical, documentary film which could be shown, as a benefit, to all who might be interested. Among the dozens of excellent short subjects and features available, they chose a 90 minute color and sound feature "The Pilgrimage Play". This particular film has already been shown to over three million Americans, and has made a definite contribution toward getting Americans to feel proud of something sorely lacking behind the Iron

Curtain today—the freedom to think about religious and spiritual matters.

“The Pilgrimage Play” film is based on the annual Hollywood production which has been seen over the past thirty years by more than a million people of every color and religious creed. It is a reverent and non-sectarian portrayal of the life of Jesus Christ, whose philosophy of brotherly love is admired throughout the world—even among those who do not believe in His divinity.

“The Pilgrimage Play” was organized by a group of California civic leaders right after World War I in an effort to stem the tide of unrest and materialism that usually follows in the wake of a great war. Since so much of the world is in the grip of godless dictators the message of the play is needed now more than ever. Fortunately, a 16 mm film version is available to millions who will never be able to see the original play.

The main purpose of the Bell Gardens P. T. A. in presenting the Preferred Pictures photoplay was to place before the citizens a famous thought-provoking historical documentary that very few in the town had seen. The secondary reason was to raise funds to help needy children in the region.

When the film was shown, in the Bell Gardens Senior High School Auditorium, one thousand people of all ages came to see it. About half of these were children, who—surprisingly enough—are interested in something besides cowboys and Indians if our adults would only awaken to the fact. One woman was in charge of fifteen children, no doubt hers and the neighbors’ too. One would normally expect a large audience containing fifty per cent youngsters to be restless at a showing of a film lacking in all the noisy excitement and wild chases that our TV and Western trained youngsters have been conditioned to expect. But this was not so with “The Pilgrimage Play”. The whole audience accepted it as a reverent portrayal of a great teacher, and every man, woman and child in the crowd paid respectful and quiet attention—a tribute both to the film and the crowd, which outwardly resembled the average movie audience in any middle class industrial zone.

In this life and death struggle of ideologies, Democracy has among its resources of mass communication many excellent documentary films which can do much to educate people here and abroad concerning the free way of life. Many of these films in 16 mm deserve to be widely known and used. The place to start is in small circles, in clubs, civic groups and in all our cities and towns of various sizes. Non-theatrical showings of selected documentary motion pictures can do more to fight the theories of godless Communism than all the implements of war ever built.

As soon as most of our own people are made keenly aware of the true worth of Democracy in contrast to the fraudulent claims—and chains—of Moscow, they will be in an excellent position to help light the darkness in the rest of the world.

MOTHER'S DAY SERVICE

FOR USE IN THE LOCAL CHURCHES, MAY 10, 1953

Organ Prelude: *Songs My Mother Taught Me*

The Call To Worship:

And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me.

Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also has become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation; and in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people: make mention that His name is exalted.

Sing unto the Lord for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

The Processional Hymn No. 227, *Come Ye That Love The Lord*

The Invocation:

Almighty and everlasting God, Who alone workest great marvels; send down upon all ministers of Thy Gospel, and all families of Thy congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

The Hymn 426, *Lord of Life and King of Glory*

Responsive Reading (or may be used as Scripture Reading for the day):

There is a generation that curseth their father and doth not bless their mother. (Prov. 30: 11).

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes.

And their eyelids are lifted up. (Proverbs 30: 11).

My son, hear the instruction of thy father, and forsake not the law of thy mother:

For they shall be an ornament of grace unto thy head, and chains about thy neck. (Proverbs 1: 8).

Bind them continually upon thine heart and tie them about thy neck.

When thou goest it shall lead thee: when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Proverbs 6: 21-23).

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

The father of the righteous shall greatly rejoice and he that begetteth a wise son shall have joy in him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. (Proverbs 23: 22-25).

The Hymn No. 429, *Shepherd of Tender Youth*

To Christ our King!

The Announcements

The Solo (or anthem) *Bless This House*

The Message or Talk

The Hymn No. 431, *O Perfect Love, All Human Thought Transcending*

The Offering

The Honoring Of Our Mothers

The Young People, Honoring All Motherhood

(Suggested pinning of flowers on all mothers present. It is suggested that the young people, during an organ interlude, would go through the congregation pinning the flowers on the mothers.)

Suggested:

The Special honoring of the youngest mother.

The Special honoring of the oldest mother present.

The Special honoring of the largest family present.

Families are requested to sit together.

The family offering of at least one day's work should be made by the mother.

